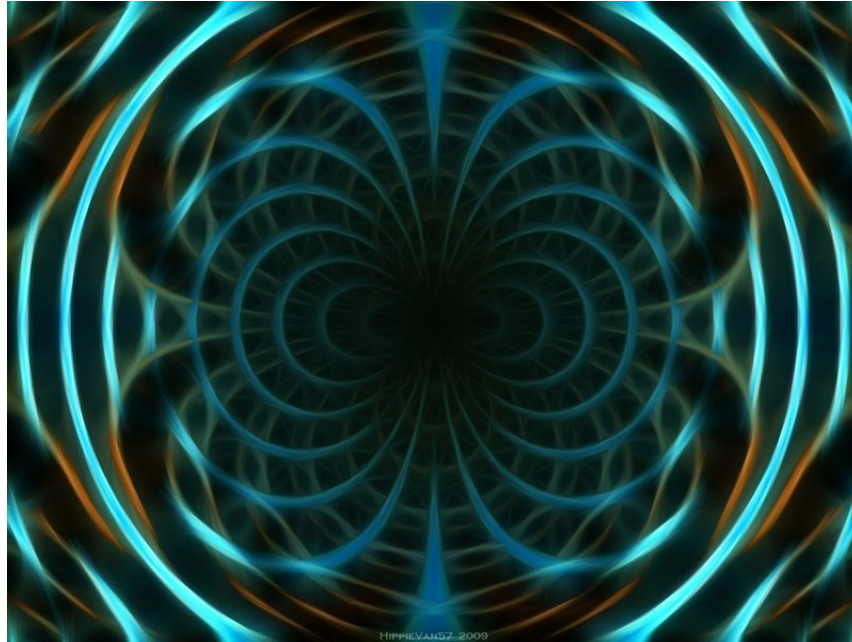




Ch. 18 – daily "Non-Duality & Science" blogs

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Reality 174

True Knowledge & Self-Inquiry are nothing new. You can see the very same enunciated so eloquently by Sri Shankara so many centuries ago. Discrimination, Detachment, the 6 Essentials, & the Desire for Liberation are the means. They are being employed all the time, or they are assumed in the course of Instruction. You need to discriminate. If you do not discriminate, or discern clearly, between what is *true* & what is *false*, between what is *real* & what *is not*, between who you *are* & what you *are not*, you're going to be very unhappy.

If you Discriminate, that becomes the Path of Knowledge. You should become Detached from what you have Discriminated as being not in itself. Likewise is it for the development of Tranquility, Self-control, Renunciation, Fortitude, Faith, & Deep, profound Meditation. They must be the Desire for Liberation that motivates all of this.

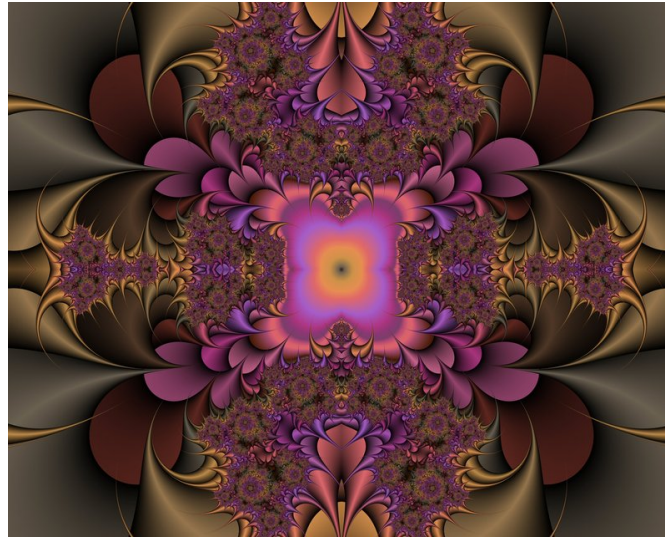
There is a *seamless consistency* between the *means* & the *end* in spiritual practice. There is a *consistency* between learning to *discern* what is real & what is unreal & *realizing* what is real. There is a seamless *consistency* between Self-Inquiry to find out "Who am I ?" & attaining Self-Realization. Likewise is it for all the aspects of the Non-Dual Teaching. One should not practice in a Dualistic context while hoping for Non-Dual Truth rather, take the unlimited, Non-Dual Truth as the basis right from the start. Every practice is based on *That*, is aimed toward *That*, & resolves itself into *That*.

Ongoing exposure to the Teaching, just like ongoing Meditation, is recommended. To *listen* again & again, to *reflect* again & again, to deeply *meditate* again & again, & to be *absorbed* in the *continuum* of Knowledge within oneself, are all important.

Become more & more certain of how you are not the Body. The whole question of being *active* or *inactive* just disappears. The *activity* & *inactivity* are only for the Body. There never for the real Self. Become more & more certain of how you are not the Body, & will make no difference whether you are having just a little twitch during a seated meditation which you regard as stillm or that your limbs are

very active, busy doing whatever they are doing. It is a matter of Knowledge of your Identity, not a matter of Action.

When you discern in the process of Self-Inquiry to know the Self, 3 things happen. 1st you clear up the question of where Happiness is. Happiness returns to its Origin. 2^{ndly} you clear up the question of Identity. The sense of Identity returns to its origin. And 3^{rdly} you clear up the question of Reality, & a sense of Reality returns to its Origin. When Happiness, Identity, & Reality coincide within, your Knowledge is firm.



Reality 175

For what reason do you become attached to something ? It is only because you think that there is Happiness in it, & of course, you think that it is Real & that it has some connection with you. Usually, you think that it will endure, as well. Meditation on the *transience* of objects tends to make one Detached. One is attached to something only because one is mixing up the Immortality of his own Nature with the object. One thinks it will endure. As soon as one thinks about how it will not continue, Detachment begins.

Even more so, Detachment from objects comes about when one discerns where Happiness is & no longer think something else is going to give it to him. As long as one thinks that objects, situations, & other people, or the relations with them, are going to give him his own innate Happiness, one remains attached. When one feels that there is no Happiness in them, such are not going to give the Happiness to him, he becomes quite naturally Detached.

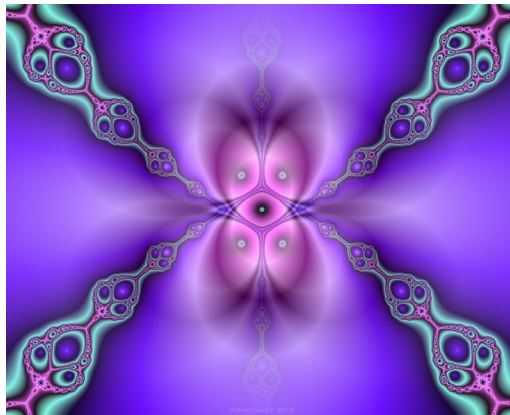
When one acts upon that Detachment, it is called Renunciation. The Renunciation is an expression, & sometimes a confirmation, for yourself, of the Detachment that has been born within. In the course of practice, everyone renounces to some degree. It depends on the seeker, though, which particular objects or things to renounce. It is not reasonable to assume that when you become detached from all things due to Discrimination, you will go on acting in the identical fashion as you did when you were in the utter darkness of Ignorance. Those activities & those objects that you associated with due to Ignorance will be renounced. Those that were neutral, or even helpful or beneficial to your spirituality, may remain.

If you see the *transience*, you become detached. If you come to play deeply the question about what is Happiness & what not, you become detached. If you see that all things are Dream of your own Mind, you become much, much more detached,. And if you realize who you are, you have Innate Detachment, that is supreme Detachment. The greater the Detachment, the greater the Bliss. The more the Attachment, the more the Suffering. Suffering & Attachment are the same thing.

In the state of Attachment, there is Duality. There is you & there is the object. You cling to the object, but fruitlessly so, because the object will vanish or your body will vanish or both will vanish. It is purposeless. When you are attached to the object, you suffer. Even though you do so in the name of gaining Happiness, you suffer. You suffer when the object is not there. Then you suffer fear of its loss when it is there. That is not the way to be. That is not the Ideal State.

We speak of Detachment. It is a state of Knowledge in which you no longer confound your sense of Identity or your Happiness with that thing to which you were previously attached. Higher still, we no longer regard the thing as real, in which case Duality has been obliterated. You must have 2 things to have Duality. That cannot be a Duality in the Discernment between the unreal & the Real. The experience is that you *see* what truly *is*. That which *is not* has never come to be. There is no Duality in that. It is the resolution of Duality.

All practice must be experiential & not merely theoretical. Start with your own Happiness & no longer make mistakes about it thus you gain this Detachment.



Reality 176

Assuming that Action leads to Liberation would represent an error in the approach. Fundamental in the Teaching is that Action does not lead to Liberation. Knowledge alone is Liberation. This is found in Sri Shankara's return cars text *Atma Bodh* (Self-Knowledge).

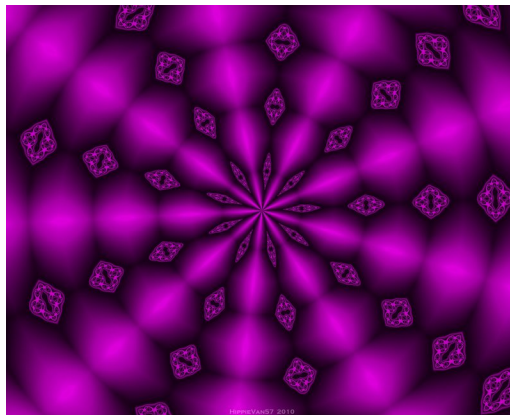
A physical Action does not produce Liberation. One is not aimed for a physical state in order to gain Self-Knowledge. So we are aiming at a State of Knowledge, and we are proceeding on the Path of Knowledge. Moreover, in both sides of the Duality in which one might believe, one would be attributing the power & Reality to an object, which is not true. What is said about renunciation is that everyone will renounce something. That is, regarding those Actions that were taken up out of the state of sheer Delusion, one would certainly not be compelled to continue with them once one had gained some enlightenment regarding this.

If will–power becomes involved in Renunciation, this is not a problem. But the Reality is the State of Knowledge. We do not let ourselves of objects, thinking the objects are intrinsically evil in themselves. What we do is we find out the place of Happiness & give off the *objectifying* outlook.

In Wisdom, very often we find a better way of manifesting, or living in this *relative existence*. One finds ways that are far superior to what he was doing before. To habits and actions of many are often developed during their densest, darkest, tendency–ridden periods in Life. They continue with them as if they were under some obligation to do so. In Detachment you will find wonderful, joyous Freedom. You are free to rule relinquish the Delusive approaches, inclusive of the Manifest Level, & to find a better way in Wisdom.

So those who truly renounce, experience is a joy. Renunciation is not suppression, but a joy. Detachment is not create Duality. Detachment rids of Duality. Discrimination does not set up 2 "ideas". Discrimination shows that the Real whichever is, & shows that the unreal never came to be.

The One Self is one's self. If this One Self is realized, all is perfect. Who realizes this One Self ? Oneself does so, of course. What is that what is it that is realized ? One Self is realized, which is oneself.



Reality 177

The Truth is that there is One Existence, pure unmixed Being, which is Non-Dual. It is Indivisible & Un–differentiated. If there is an absence of Knowledge regarding this, if one is ignorant of it, that One Self appears as if a Multiplicity. Commencing with that notion, the barest assumption of "I" as a separate Individual, then all Diversity spreads forth. This is not a real creation of Diversity. It is only an Illusion due to lack of Knowledge of the Self.

In one particular verse that refers to the "Silence" of *Dakshinamurti*, who is the primordial Sage & Guru, the more contemporary Sage, Ramana Maharshi says: "The One Self alone exist eternally." That is the Truth, with no Ignorance prevailing. That is what is realized in Self-Knowledge, or Self-Realization, as it is called.

If we think in terms of Multiplicity, or Differentiation, all such starts with the notion of "I". In order to realize the Truth in your own practice on the Path of Knowledge & thus experience the unmixed Bliss & Peace of that One Self, what is necessary is thorough Self-Inquiry.

With thorough Self-Inquiry to realize what you are, you will find that there is no separate Individuality, or Ego, & consequently that there is no *differentiated* assortment of beings, but just One Self. How does one mark off the differences so that he can say: "I", "you", he, "she", "it", & "another" ? This is done only by mis-identification.

The purpose of Instruction is for you to have direct experience & Knowledge, not only later when you meditate upon the Teaching, but even now. So meditate. Meditatively consider for yourself how much you mark off what you conceive as your "self" (*aham*) and therefore, what you think of as some "other" (*idam*). This is done only by mis-identification.

As long as there is a "self", one among many, there will be "many" surrounding that "one". How do you mark off your "self" ? It is by mis-identifying yourself as a Body. How would you liberate yourself from the "I am the Body" notion, the mis-identification with the Body ? How would you distinguish between your "self" & "other" ? How would the concept of "other" remain ? Without the concept of "other", how would the problems that arise between your "self" & an "other" remain ?

How do you mark off your self ? It is as a Personality, which is but a conglomerate of various Ideas, some of those Ideas being Memory, some of those ideas being present-moment thoughts, so-called personal thoughts & *emotional* thoughts? Is this "one" who knows all those thoughts that "person" ? If you can discriminate in this manner, if you distinguish clearly what the nature of the "self" is, how will you differentiate between your "self" & "another" ?



Reality 178

It is basic for earnest, inward-turned, spiritual people to recognize that there is the same Divine *Essence* in all. We may call it God, the Divine, *Brahman*, dwelling in all, only we may refer to that by some other term. There is Divinity, God, the same Self, in all.

When someone has that understanding, his focus has been lifted beyond the realm of what is differentiated to a higher view. Though still there is the idea of difference, nevertheless there is still some supervening Truth that there is One among many. However when Ramana Maharshi says: "One Self alone exist Eternally," the meaning goes much further. You can reach a further point by Self-Inquiry to thoroughly know yourself as you are.

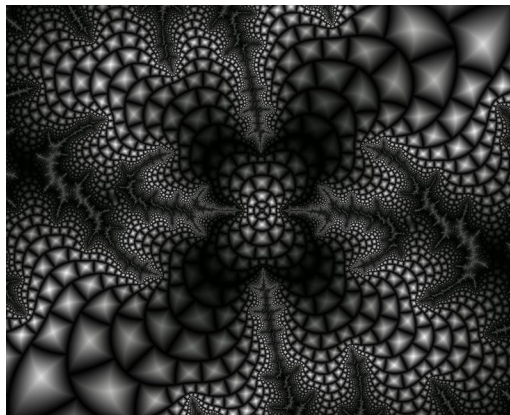
Turning within to know the Divine, to know God, on a Path of Knowledge, we refer to that which is known as "the Self". There is in yourself & the Self. We hear about the Self, or read about it in spiritual texts such as the *Upanishads*, *Ribhu Gita*, *Ashtavakra Gita*, *Bhagavad-Gita*, & similar sacred works. We learn Teachings about the Self, & we come to know it as the Infinite, the Eternal, the Un–conditioned, the Limitless, the Un–modified, & the Absolute. Yet there is oneself & the Self. Ramana Maharshi says: "Are there 2 selves, one to realize the other ?"

When someone attempting to realize God would come to Ramana Maharshi, he would say: "Leave God alone. Start with yourself." The aim is not to thrust the seeker into the personal, but rather into the Impersonal by direct Self-Inquiry into one's own Existence. Certainly, God or the Self is far more Real than whatever Body, Personality, thoughts, Mind, or conglomerate of these might be imagined as the individual. Ramana Maharshi would direct one to know oneself, one's own actual Existence, discerning what is not the Self & relinquishing mis–identification with it that non–Self, so as to *abide* just as the Self – the Self as oneself – in a state of Identity.

After all, Self-Knowledge is all about knowing Reality, not making something new. It is about knowing one's Being, not becoming something else. It is knowing one's Identity & not becoming confused about it any longer.

If one sets about Self-Inquiry to know oneself, he returns to him to how he defines, or marks off, himself. In what way do you define yourself ? Put the question to yourself: "Who am I ?" Whatever is not truly your Existence, set aside this is not being the Self, as not being yourself. Cease regarding it as your Identity.

Cease regarding the matter composing the Body to be yourself. Now, how do you distinguish between yourself & the Self ? The Self is Unborn & undying. Without the Body you are unborn & undying. The Self is without location. Without that the Body, you have no location. Continue like this.



Reality 179

Set aside the Ignorance of regarding the Senses as being your Identity. You are not any of the Senses. You are not a sensed thing. You are not a sensing entity. For all those things come & go. Existence is perpetual. Consciousness is perpetual. The Existence, or Consciousness is therefore yourself, & not the Senses. You are not a sensing entity. The Self is unseen or the Unseen Seer of all that is seen, the Unheard hearer of all it is heard. If you set aside the Senses, no longer falsely regarding them as your

Identity, you are the Unheard, the one who knows about hearing & what is heard, the Unheard hearer of all that is heard.

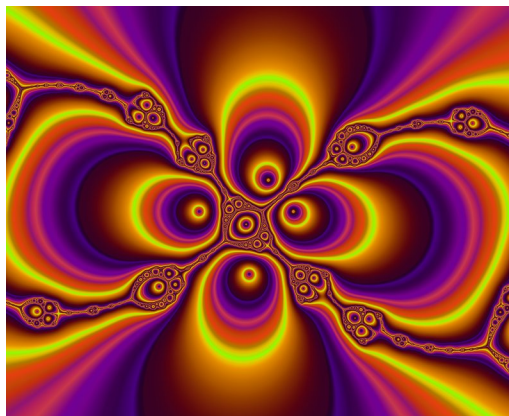
You yourself of the Unseen Seer of all is seen, for you do not see yourself, just as you do not *see* the Self. (*This is like knowledge of the eyes because of the experience of seeing, even though without a mirror, those eyes cannot themselves be seen.*) Yet you are. Furthermore, you are the one who knows when seeing occurs as well as the things seen. When the things vanish, you are still there. The Self outlast the Senses. You outlast the Senses.

Likewise is it with the Mind, or the collection of thoughts that we casually refer to as "the Mind". The Self transcends the Mind & can never be thought of by the Mind. The Self is the Inconceivable One, who is before, during, & after every thought. Inquire: "The thoughts or for whom ?" "Who am I ?" You yourself are not a thought. Nor are you all the thoughts put together.

You are, existing before you think any thought, during the thought, & long after the thought has subsided. Unaffected unchanged, your Existence continues. Your being alone is *as it is*. What can you think of that is actually *you*, that can be the final definition for yourself ? There is no such thought. The Self is beyond thought. The Self cannot be thought of. You yourself cannot be thought of. The Self is before, during, & after every thought. You yourself are before, during, & after every thought.

In Reality, there is nothing that gives form to the Individual entity, to an Ego "I". Remove all of form, just as we have in doing, & inquire into yourself. What you regard as yourself ? With no Body, no Senses, & no thought, or even the idea of "I", what remains of you ? What is it that is truly you ? What has been truly *you* the whole time ? What you are, you always are. What you may have assumed yourself to be, you never have been. What you are, you always are, with no Birth, no Death, no Creation, no destruction, & no change. What you *are not* is just changing "nothingness", apparently created, changeable, & perishing, all of it made up of as only as much stuff as the assumption upon which *it* is based – the assumption of a separate "I", a differentiated self – in contrast with the Self.

Look in this way, & there are no others. Look in this way, & there is no separation between yourself and the True Self you are attempting to realize. There is no difference between the *seeker* & what is sought.



Reality 180

The Timeless Truth, Eternal Truth is about just One Self. In experiencing Self-Knowledge, there is no distinguishing between the Knower & the Known. There is no separate *realizer* & thing *realized*, no

Knower & no Known. It is Self-Knowledge – oneself, One Self, knowing oneself, One Self, – not another. This is Non-Dual. Experience this for yourself by Self-Inquiry. When you inquire deeply, the entire notion of *differentiation* is burned up, it is consumed, & it becomes absurd.

Understanding expression: "I am the Existence of *All*." That which truly exists it never ceases to be. That which truly *is* never changes. That which is real does not depend on anything else *to be* or to be *experienced*. This is Existence. Earnestness, Renunciation of Attachment, & introspection in the form of Self-Inquiry are what are necessary for Self-Realization. Knowledge of the Self is Knowledge of *All*.

As the dimension of *depth* of an *image* in a *mirror* does not truly exist for, so *differentiation* does not exist in the oneself. The Ego is a false assumption & nothing more. Ego is a false assumption assumed by no one. The Eternal Silence of the Self is the *Uncreate* in which nothing has ever occurred & which nothing else will occur.

"Something else", be such called an "it" or "this" (*idam*); & "something else", be it called an "Individual", "I" (*aham*) or by some other name – any kind of something "other" (*idam*) – is just not true. There is just One Self. Realizing this for yourself, there is Perfection. There is Peace. There is unflawed Happiness. This is just the honest Truth.

When you thoroughly recognize ignorance is ignorance, it is no more for you. This recognition may start with understanding such as: "this is not necessarily the Truth" or "this is not the *best* that I know" or "I know something *higher* than this." It can be that simple.

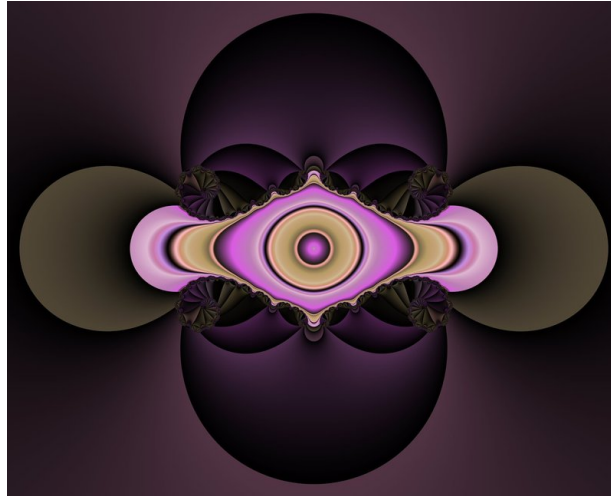
You can observe your own state of Mind, be it a particular thought, a mode, or mood. When you have the recognition that this is not the *highest* way to be, you already beginning to step out of it. Proceed. Recognize this tendency, Suffering, or Ignorance is not caused by external circumstances. This is self-conjured. At this recognition you know that is your own imagination or hallucination.

This is *your* idea. It is not caused by something else. You are the one conjuring up this ignorance for yourself, & it is not due to anyone else. Thus, you are very much free to set yourself entirely free. Then there is the realization that not only is it not yourself, but it is something *objectively* displayed before you.

Furthermore that *objective* display is now fully in the domain of your own responsibility. The benefit of taking responsibility for one's own Delusion is that one is then set free from it. As long as an "other" is supposed to be the cause of the super-imposition or the Ignorance, how will there be Liberation ? That "other" could sneak up on you anytime & bind you.

If one knows within himself that he himself imagines his own Bondage, & he himself liberates himself, nothing external seen to be the cause of Suffering, Bondage, & Happiness. Taking that *responsibility*, you are set free. This is because you can change your Mind deeper still, you can change in a spiritual sense so that you no longer mis-identify with the Mind.

You can destroy the particular thought-forms, & you can transcend the Mind entirely. Once you see that it is your own *ideas*, then the Self-Inquiry: "For whom are these ideas ?" "Are they true ?" "What is the Reality ?" starts to make very good sense.



Reality 181

There is an increase in the sense of Detachment from thoughts when you treat thoughts as thoughts & not yourself. When you do so, you no longer feel as though you are in that mode of Mind. Rather, it is something in you; but you are not in it. Pure unmixed Truth is for people to realize & to engage in a practice that is pure Self-Knowledge. This is the purpose that is real spiritual Freedom, real spiritual Peace, real Truth. Truth is *sacred*, that place *within* you, within is *sacred*.

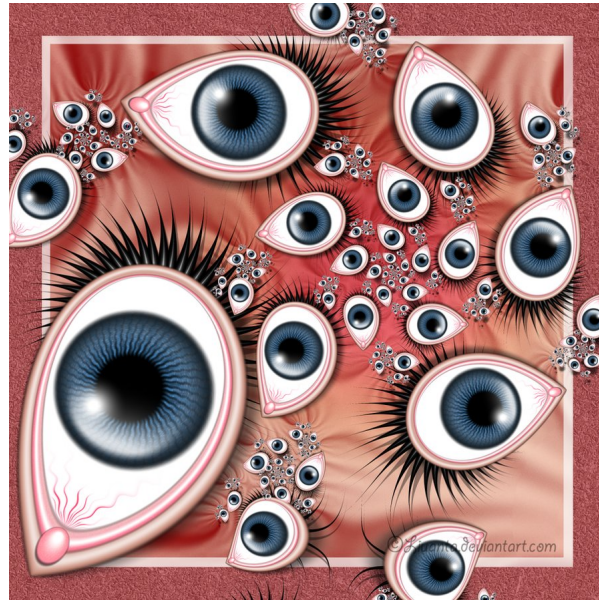
As far as physical pain, pain is of the Body. Truth is not an *anesthetic*. It does not get rid of pain, at least not on its own level. If you realize that there is no such thing as the World, & that the uncreated alone is, we can say that pain has been obliterated, but not at the level of the Senses. In Reality, we know that there is no such thing as pain, because there is no such thing as a World or a Body.

Consequently, we do not *suffer*, even when pain occurs. Obviously, infirmity & illness, & the onset of Death all cause pain. But they do not cause Suffering. Pain is a sensation. Suffering is when you think you are the one who is encapsulated within the experience of pain. Pain affects the Body. When it seems affect you, such as call Suffering. There is no contradiction in this. Bliss belongs to the Self. Let us never belong to the Body. Only Pleasure & Pain belong to the Body. This is not Pleasure. Bliss is not Pain.

On the other hand, just a consideration of the idea of "this" is itself some separation. The more definition that you place upon "this" (*idam*), the more separate it seems to be. Where does the definition of "this" (*idam*) come from? Actually, it derives from the definition of "I" (*aham*). When you look out into the Universe, it is but a *mirror* of your own self. How you conceive of yourself determines how you conceive of "this" (*idam*).

If you conceive of an "I" (*aham*), there is a "this" (*idam*). Make the "I" (*aham*) embodied, & "this" (*idam*) becomes the "World", just as it occurred in last night's Dream. Conceive of yourself as a Dream character within a Dream body, & there is a Dream-World & a relation between them. When you wake up though, you know that there has been no Dream character, & has been no Dream-World; no was there a Dream relation between them. There was one consciousness that was invisible, although it was the only thing present during the Dream. It was all your Consciousness, yet your Consciousness never

became anything, neither in an unreal way, nor in a real way, nor as a "play" (*lila*), nor as a wish, nor as any other thing. It was entirely just Illusion. Illusion means that which *is not*.



Reality 182

When you are active, your eyes are open. The path of Self-Knowledge is in no way bound by Action or inaction. Someone who is correctly pursuing the Path of Self-Inquiry or Knowledge does not have any difficulty with Action. The reason for this is that right from the start, as is so clearly evident the Ramana Maharshi's Teaching, there is elimination of the *notion* of the Performer of Action, the Doer of Action.

The Body does Action. You do not. There is no problem with Action. If the meditation be one of Self-Inquiry, which is turning & what to know oneself, one can meditate with the eyes open, with the eyes closed; while active or inactive.

Of course in practical application, most if not all people on the Path of Self-Knowledge will take time for silent, closed-eyed Meditation. This is perhaps their most worthwhile activity. Nevertheless, the substance of the experience, of knowing oneself, of Self-Inquiry, is in no way bound by activity & is in no way bound to an inactive state. To assume so as to miss the basic foundation stones of the Teaching.

When you are sleeping, you can be enjoying the same kind of experience you have in deep Meditation. That does not mean you necessarily give up Meditation & take to sweeping all the time. This is so not only because you could run out places to sweep. That all such does not matter, this does show that your experience goes beyond the Body & bodily activities. If you can see this with one activity, whether be sweeping or anything else, you'll be able to see this with all activities in the course of spiritual practice. If you can see this with all activities, you see this with all sensory phenomena, all sensory experience whatsoever, from Birth to Death, & everything in between. This comes by pursuing the same Knowledge, that same spiritual Freedom inside.

When we think the thing is real, that does not make it real. When we think the thing is unreal, that does not make it unreal. Something will not change its own True Nature based on what we think. That is fundamental in the Teaching. Whatever you are, you always are. You will not change your Nature. It is

important so, that you know who you are; & this is not because anything will fundamentally change. That may manifest as the greatest change in Life, from Suffering to complete Happiness, from agitation to Peace, from *samsara* to Self-Realization. Similarly, if something is unreal, even if you think it to be real many times over, such as not make it so.

Let us say you are given some news (*somewhat as in Ramana Maharshi's story of the 2 cousins*). Somebody tells you something, but is not true, it is because that person made it up, or he was told by somebody else who made up, or someone mixed up the story somewhere along the line. Let us say you go on thinking that the soul – called news is true, even for years. That would not make it true. It would only be your own idea. If this can be so with a relative issue, how much more so can it be this way for Reality itself. Thinking something so does not make it so. It is just thinking. When you think the thing is Real, that does not make it Real.

On the path of Self-Knowledge, one finds out from where the sense of Reality comes. Undeniable is it that everyone has a sense of: "This is real." This is usually associated with the so-called "Present moment", though when one is very much caught up in memories, the memories seem to be the "Present". The present thoughts seem very vivid. Then, that object fades away, or that particular experience fades away. And at that moment in Time fades away; that "here & now" fades away. The next "here & now" seems very Real, & on & on it goes since infancy (*or before*). You go on thinking: "this is Real, this is Real, this is Real."

Everything is getting the stamp of Reality, & the stamp of Reality is being withdrawn the next moment for the next experience. In Ignorance, one says: "The World is Real. It appears to me." This is despite the fact that it does not actually come to that person. He gives it the sense of Reality. Then it passes on, & he gives the next thing a sense of Reality.



Reality 183

You pass through Waking, Dream, & Deep Dreamless Sleep. Your Mind passes from Waking to Dreaming states, & suddenly all the Dreaming events are given the stamp of Reality. Then the Waking State is regarded as though it never happened. You may not even remember it. If you enter into Deep Dreamless Sleep, both Dreaming & Waking State are gone. All the *multiplicities* are gone, & there is just Deep Sleep, thoughtless Dreamless Sleep. Still there is the sense of Reality, but now it is not being given to anything else, not being stamped upon anything.

The Dreaming state of Mind comes out of the seed of Deep Dreamless Sleep, which is why Deep Dreamless Sleep is referred to as the Causal State. One of the Dreams you regard as the Waking State. You then think, "here it is", & you give to it the stamp of Reality.

As Ramana Maharshi often points out in his Teaching: "Nothing comes & tells you, 'this is up Real'." It does not stand before you & say, "I am Real." In your experience, it is you that must say, "it is Real", in order for you to consider it as Real.

When you say it is Real, the Reality still inheres in you, oneself, which is the Non-Dual Self. The Reality is not a Person for that Person is just one of the phenomena that are coming & going. Reality is found in an as your Real Being. This is the truth. From that point is where the sense of Reality derives. Nothing ever declares its Reality, no matter how Real it seems to be. You can super-impose that unreal thing upon the Reality, & then it seems endowed with the qualities as if it is Real, as in the case of the *Rope* & the *Snake*.

A *Rope* in the dim light is mistaken to be a *Snake*. The *Snake* seems to be of the exact shape as the *Rope*. This is however, an Illusion super-imposed upon the *Rope*. The *Rope* alone is real. The *Snake* has never come to be. The *Snake* never declares its reality. Only an imagination does one say it is a *Snake*. It is just like this with everything else in relation to the Self, which is the one, sole-existent Reality.

To find Reality, find that which always exists & which does not depend upon thought. The nature of Reality is that it is non-dependent. Reality does not depend upon what you think. Reality does not depend upon the Senses. Reality did not depend upon anything changeable. Reality is non-dependent Existence.

You may say that even if you know something is unreal, you can still enjoy it. That is a bit of a trap. You are in effect saying that you are going to withdraw the sense Reality from that thing, but you are going to have retain the super-imposition of it upon Happiness. With Self-Inquiry, the sense of Happiness, the sense of Reality, & a sense of Identity all return to their Origin, the Source which is the Self.



Reality 184

The Self alone is Real. The Self alone is Happiness. The Self alone is a true "I". The Self is *Sat-Chit-Ananda*, Existence-Consciousness-Bliss. If you think that theoretically something is unreal, but that you keep your Happiness is mixed up with it, you will be attempting to return the sense of Reality to the Truth, while leaving the sense of Happiness dangling in the false externalized outlook.

Would anyone give up what he regards to be his Happiness ? When though, one sees that Happiness is within, he becomes detached from all else. If one is Attached, & not Detached, he is going to suffer. One just binds himself. If you start with the concept that: this is unreal, but that it is still involved with your Happiness, you will feel the compulsion to somehow explain how all this began or came into existence. Perhaps you will conceive of all of it as a "play of God" (*lila*). In the course of time, you will find yourself becoming caught up in that very same "play" again. If one deludes oneself in this way, he will be regarding it with ever increasing amounts of Reality.

A wiser approach is the knowledge that the supposed play is not Real, it is not your Happiness, & it is not your Identity. For most seekers the approach & the progression of spiritual experience will be: "It is not my Happiness, it is not my Identity, it is not the Reality." You cease to regard the issue as your Happiness. Then you cease to regard it as your Identity. Then you cease to be regarded as existing & Real at all. It is possible for the order to go otherwise, but in any event it should be complete. Always have your practice, your Self-Inquiry be very complete.

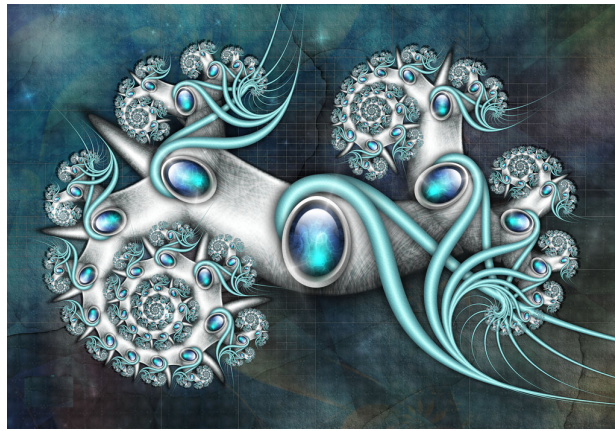
In one sense then, closer to Reality, you are enjoying more, but you are not enjoying the *object*. Track the Bliss. Of course, you are feeling Happiness because you are clearing up the position of what is Real or not, who you are, & what is not who you are. Therefore the Bliss is shining. Now, you do not want to be so silly as to make a super-imposition regarding the Bliss & think that you will find Happiness in the this or that activity in itself. Otherwise, you may merely become realized the Eternal, non-dependent Bliss of the Self.

Whenever Happiness shines in your experience, it is your own True Nature shining, & to the degree that you remove the false definitions that hem it in, to that degree the Bliss shines all the more for you.

If we *dream* of something *objective* really existing, there must be some explanation for it. The explanations usually given are that God, or the Supreme Self, *Brahman*, has created it or has *dreamed* it. The original purpose of such explanations was to guide the seeker's Mind to the Self which is a Source. The explanations were not intended to give further credence to the thing *created*. If you think that there has been *creation*, you should go to that Source.

Consciousness is thought to be the Lord of all, Creating (*Brahma* – Father), Sustaining (*Vishnu* – Son-Redeemer), & Destroying (*Shiva* – Spirit) everything. Some take Consciousness to be *only* a Creator. After the *creation*, this kind of God steps aside & let everybody else take care of the *creation*.

Some hold the view that Consciousness has created a certain amount within itself & this "play" goes on by some residual energy of the Consciousness. All the explanations are originally intended to point one to Pure Consciousness & not make one think in terms of the *objective* or manifested thing, the World–Universe as actually *created* or happening. Some though do think in terms of it really existing or current.



Reality 185

With Self-Inquiry to know who we are, we look for the Consciousness that is invariable. What is variable is only the modification of thoughts & is not Consciousness itself. Consciousness is aware of all change, yet it is unchanging. The character sought characteristic sign of Reality, the Real Existence, is that it always is just as it is, without *beginning*, *middle*, or *end*, & without change. Self-Inquiry allows us to find our Identity to be just Consciousness. We find that Reality is indeed Consciousness.

The question arises: "If Consciousness, the Real Self is ever the same, how has any of this World ever come to be ?" The question resolves itself further into: "Has it come to be ?" One requires a "how" if it is really there. We do not require a *reason* "why" or an explanation of "how" the *Snake* came to be in a *Rope*, or how the *water* came to be in a *Rope*. The True Knowledge is that there is no *water* & that there is no *Snake*. Likewise it is with the whole Creation. The idea of how Creation comes to be experienced is based upon the idea that it is experienced.

Self-Inquiry lets us know Reality. We find that all else did not arise & will not arise in the future. Such *did not happen*. Such *will not* happen. While you are in deep Meditation, all *objectified* experience may seek even *at its own level*, yet it should not cease, because it is still not created. It does not need to go away because it is *not there to begin with*.

The best way to kill the Ego is to find it. The more Self-Inquiry, the less one sees of the Ego. First eliminate the tracks that the Ego leaves behind, such as Actions, such as the "I am the Body" idea, & so forth, & so on. Then eliminate the Ego's thoughts. Get to what the Ego itself is. If you hold on to the Ego – "I", it's "I" – ness disappears & only the "I" – less "I" remains. Ramana Maharshi has said: "If we penetrate into the heart of the Ego, only the Self is there. He said so because, in Truth there is only one "I".

If there is an Ego, hunt it down & slay it. Your aim is to destroy it. When you hunt the Ego, you will find that there is nothing there to be destroyed. That is why it is called *Maya*. Illusion in the ancient Scriptures it is said that is impossible explain *Maya* & that is "without beginning". Most think that this means it has been around for a long time. That is so. It also means that *Maya* is "without beginning" in that it did not start. That is why is *Maya* without beginning. *Maya* did not start. If you think it is existing, *Maya* seems to have been going on for a long time. This is much like, when you start a Dream, you feel that the Dream has been going on. It seems that the Dream–World has been going on for a long time, even though it is all just in your Mind. It is just like that with the present Illusion & with all of *Maya*. It seems as if it has been there, for a long time, but it really it has never been there.

With Self-Inquiry to know the Truth & getting a good grasp on what the Illusion is, there is no Illusion at all. There is nothing to it. It is like bringing a *light* & grabbing the *Snake* to find that it was just a *Rope*. Nevertheless, you need to bring the *light* in & see it for yourself.

If you see yourself *boxed* in by an Ego – "I", you can just as easily dismantle the *box*. If you think the *box* comes pre-packaged, & you just you are just *in it*, it seems a mystery as to how to attain your Freedom. Seeing how you, yourself, construct the Illusion of Bondage becomes the way to your Liberation.

Your aim should be to look into the "I". If you feel that the "I" is just a thought, a notion of Individuality that rises & falls, your *aim* should be to know & establish your Identity as that which sees th a e rise & fall, even of the "I". That alone is a True "I", & there is where your Identity ought to be. That then is where there is no Birth & no Death, for there is no Body.



Reality 186

All that is said of the Truth – that it is the Unborn, the Un-created, the Un-embodied – pertains to that real Self. If such inscriptions were about another it would do no good for Self-Realization. They are all about the Self, the very Being of you. That is why those spiritual descriptions & the sayings expressing the Teachings have been preserved for ages & ages. They are all about you, who you really are. That is why you can have Self-Realization. If they were about another, a different kind of Self, there would be no Self-Realization for you, & consequently, no hope of Peace or Bliss or Liberation. But they are about you, who you really are.

See the rise & fall of the "I", & inquire to see if this "I" is existing at all. See the various mis-identifications built upon the "I". See these mis-identifications as mis-identifications & not as true, thereby, you climbed directly out of Bondage through knowledge. Seeing mis-identification as such, & you are no longer identified with it. Seeing Ignorance is Ignorance is the destruction of Ignorance.

If you are caught up in Attachment, & your Mind is becoming entangled in Delusion, see the *Delusion* as the conjuring of your own Mind. Examine to see what thoughts are composing this *Delusion* & upon what Identity have you been thinking the thoughts. The thoughts have a basis, which is some kind of Identity. Go back the way you came & thus set yourself free.

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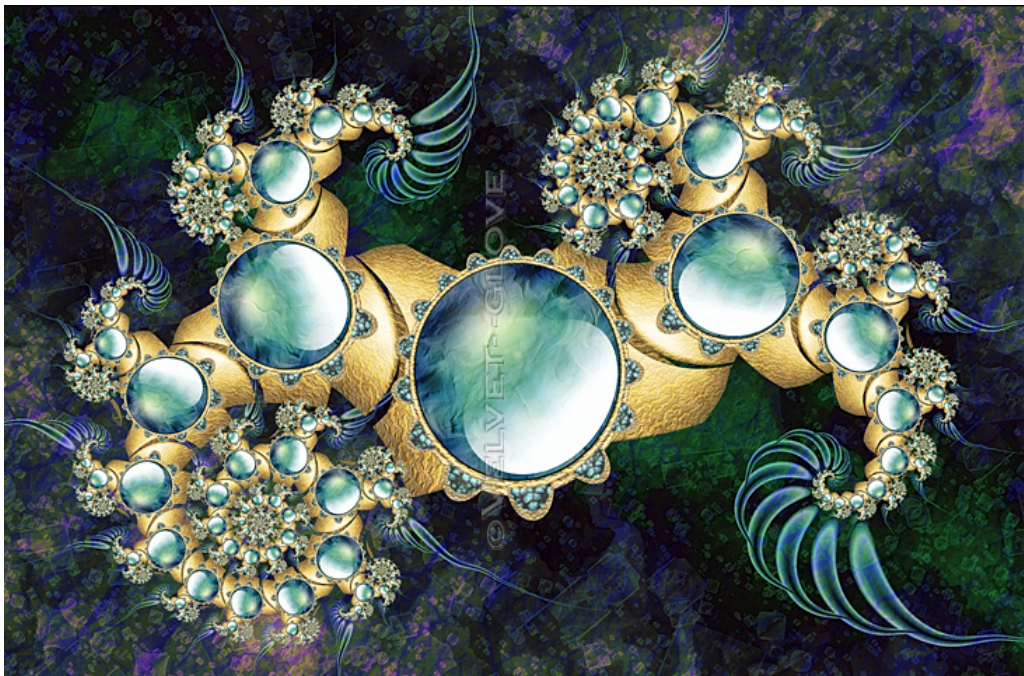
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To *contrast* & *compare* can be very useful. Make sure that the Identity becomes established by the actual Self-Inquiry "Who am I ?" For the Self is singular *without-a- 2nd*. We contrast the Self with whatever is regarded as the "I" in order to assist with Discrimination, so that the ability to see what the Eye of Wisdom is there. Once one is firmly headed in the right direction he simply inquires "Who am I ?" The "I" is only One.

In the highest Truth, there is not a right "I" in the wrong "I", a true right & a false "I", there is just one eye. If you have come to the conclusion already mentioned, or if there is a question of difficulty, & you feel that you are taking your stand with the wrong I, or assume that there is a wrong "I" involved in all this, take up Self-Inquiry "Who am I ?" *That* resolves everything.

Truth is the Eternal Existence of the Self. It is free from Form. It has no Birth. It never ceases to exist. It undergoes no conditions or modifications, & it never changes. The Self is yourself & since it is yourself, you need not have any doubt about your capacity to understand what is being taught.



Reality 187

The Self is without Creation or Destruction. It is pure Being, Existence pure Consciousness, which is also pure Bliss. If this Uncreated, Unborn, & Imperishable Real Existence, of the nature of Existence

Consciousness Bliss, the Eternal, the Infinite, is not one's actual experience, but *something else* is the experience, that *something else* is only an Illusion.

The question naturally arises, quote who has the Illusion ? For whom is the Illusion ?" Of course, if we made the inquiry like, "For whom is the Illusion ?", "Who am I ?", there would be no Illusion, for Illusion is that which is not. Therefore if the Self-Inquiry is made, the non-existent "becomes" non-existent. It is like speaking of the Death of *someone* who was never born.

If that Self-Inquiry is not made, you must ask yourself: "Does the Illusion happen for someone really existing or not ?" If not, the Illusion happens to an Illusion, & there is no problem. For such is one non-existent for another. Then, there is the same Truth, standing self-evident, self-revealed in all its Infinity & in all its Eternity as one's direct experience, continuously so.

If you feel that the Illusion is for *someone*, *something* is experienced other than the Infinite Absolute, & it is for you, there is an "I", an "I" that has an Illusion, that experiences such.

The "I" will not stand alone. If the "I" stands alone, it vanishes. The "I" appears as an experiencer, & *something* is experienced. Thus there appears an "I" & a "this". The entirety of all Illusion, of all the Delusion, swings between "I" & "this". If the "I" is an experiencer, that "this" will be some kind of experience. If "this" is a thought, the "I" is a thinker. If the "I" is mis-identified with the Senses, that "this" is a sensed object, & the belief is in an externally existent World.

Not knowing Being as it is, the "I" appears as an embodied Ego entity. By "Ego" is meant a separate Individual. By not knowing the Consciousness as it is, the Consciousness is taken to be a *thinking* or *sensing* entity. By not knowing Bliss as it is, all kinds of worldly Attachment & confusion regarding how to be happy will occur. Then, you can have the Illusion a Bondage & its consequent Suffering in whatever form such may appear. This is *parvritti*, the "outward path".

"Inward" means finding out "Who am I ?" means finding out your own True Nature. The "Inward" Path is a path of Self-Knowledge in which Ignorance is discerned as such & then, no longer having your own support, no longer being conjured up by you, the Ignorance ceases to exist, like *shadow* ceasing to exist when you bring a bright *light* to examine them closely.

The Path "inward", the Path of Self-Knowledge, is a Formless Path. The "Inward" Path is a Formless Path to realize the Formless Absolute. What is meant by "Formless" is no longer confining one station of Reality to a limited form. What is meant by "Formless" is no longer mis-identifying with something that *objectively* appears, whether it is your Senses, such as your Body, or conglomerate of your thoughts, such as your Personality, or the very idea of, "my Mind", or thinking of yourself as a Mind, or in a Mind, or bewildered by a Mind.

A Formless approach to Formless Truth is a way in Knowledge to arrive at Self-Knowledge. What "Formless" does *not* mean is simple abandonment of what are sometimes called quote spiritual forms – that is to say, the "reminders" be they images & symbols, books, texts, words, etc. that have been left behind for thousands of years by people who have gone "inward" & realized the Truth.